

REACTION TO THE FRENCH COLONIZATION OF INDO-CHINA

continues to study not in order to expand his viewpoint by new knowledge, but to win honours that lead to high government positions. The European ideal of disinterested scholarship is incomprehensible to the Annamite, who regards knowledge as no dynamic growth based on study and experience, but as a vast memorizing of texts which embody the sum total of knowledge. When the Annamites demanded more educational facilities they meant more administrative openings. It is true that the earliest schools in the colony trained interpreters and that the French *agregation* is the equivalent of a teaching position for life, nevertheless, it was not true of the colony's educational system as a whole, and the deception felt by the frustrated Annamite students is shown by the number who have joined the revolutionary ranks. Those who have received diplomas and positions are almost equally undesirable. Their arrogance is unbearable, and they have acquired no humility from a realization of the immensity of knowledge. This attitude towards education has been an important factor in alienating liberal opinion in France. The Academician Brioux was touched by the Annamites' wish for education, but only recently has it been realized that those very Annamites who have been most generously educated lead the anti-French agitation.

Annamites who have made sacrifices to send their children to French schools find them changed: the old respect and courtesy have become impudence and conceit. The patriarchal system and the gods who supported it have been shattered. The culture of the Occident has brought the individual out in relief from his social background. Here the missionary and functionary have joined hands. The

glory of God
and of the Third Republic were thought to be equally
served by en-
couraging Annamite individualism. The results have
discouraged those
who encouraged it most. The educated Annamites
have not received
the recognition or positions to which they feel
themselves entitled,
and they are hopelessly uprooted from their own
setting without being
transplanted into Western culture. Their parents
have undermined
their own authority and have lost their children in
trying to fit them for
a new world that has come too suddenly upon them.
The French have
alternately reproached themselves with parsimony in
fulfilling their
cultural obligations towards their proteges, and at the
same time of
having given them the desire and the means of driving
out their foreign
conquerors. The deception has been universal, but it is
too late to
back.

The Confucianist ideal of self-control and self-
effacement has, in